

Theology vol 38.

THE
Great Work
OF OUR
REDEMPTION
BY
CHRIST,

And the *Several Branches* of it:

As represented at One VIEW, and in
the Words of SCRIPTURE, under the Sixth
Head of the Bishop of *London's* Second *Pastoral*
Letter.

With a PREFACE, shewing the *Need*
there is, in these Days, to inculcate and enforce
that necessary Doctrin, in Opposition to the
Growth of DEISM; which lays aside the
GOSPEL-means of Pardon and Salvation, thro'
the *Merits* and *Mediation* of Jesus Christ.

THE SECOND EDITION.

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With a Preface, showing the Need
there is, in these Days, to inculcate and enforce
that necessary Doctrine in Opposition to the
Growth of Errors, which have since the
Gospel-means of Pardon and Salvation, into
the World, and Manner of Jesus Christ.

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THE
PREFACE.

IT is just Matter of Grief to devout and serious Christians, to see the great Work of our Redemption, and the Efficacy of it for the Salvation of Mankind, so little regarded and attended to: And this, by many who call themselves Christians, but who consider Christianity no further than an Explanation and Enforcement of the moral Law, nor the Death of Christ in any other View, than as a Confirmation of his Doctrin.

And it is to be fear'd, that even the Acknowledging thus much, is in many of them only a Cloak to Infidelity, and an Artifice to lead unwary Christians by Degrees into their own Scheme, which is what they falsely call Natural Religion; meaning little more by that Name, than a Freedom from the Restraints which Reveal'd Religion has laid upon the Desires and Appetites of Nature. A Scheme, that in such a loose and corrupt Age as this, could not fail of some Degrees of Success; as it exempts worldly Minds from the Trouble of attending Christian Ordinances, and indulges carnal Minds in Enjoyments which the Christian Religion forbids. And as to the Redemption of Christ; such Men know they can have no Benefit by that, as long as they resolve to lay hold on those Exemptions and Indulgencies; while others persuade themselves that they have no Need of a Redeemer, and that a Satisfaction for the Sins of the World, was none of the Purposes for which the Blood of Christ was shed. So that, between those who think they have no NEED of it, and those who think they can have no BENEFIT by it, this Doctrin, which in the Memory of the present Age, was accounted the very Life and Essence of Christianity, and, God be thank'd, is still accounted so by Numbers of devout and serious

rious Christians, is by many others disregarded, or rather laid aside, either as not true, or at least as no necessary Part of the Christian Dispensation.

It was a Sense of this growing Evil, that obliged me, many Years since, to give the following Direction to the Clergy of my Diocese, when I spoke to them upon the Point of Preaching : “ It must be always remember’d, in the first Place, that we are Christian Preachers, and not barely Preachers of Morality. For tho’ it is true, that one End of Christ’s Coming, was to correct the false Glosses and Interpretations of the Moral Law, and, in Consequence thereof, one End of his instituting a Ministry must be, to prevent the Return of those Abuses, by keeping up in the Minds of Men a true Notion of Natural Religion, and a just Sense of their Obligations to the Performance of Moral Duties ; yet it is also true, that the main End of his Coming, was, to establish a new Covenant with Mankind, founded upon new Terms and new Promises ; to shew us a new Way of obtaining Forgiveness of Sins, and Reconciliation to God, and eternal Happiness ; and to
“ prescribe

“ prescribe Rules of greater Purity and
 “ Holiness, by way of Preparation for
 “ greater Degrees of Happiness and Glory.
 “ These (that is, the several Branches of
 “ what we may call the Mediatorial
 “ Scheme, with the several Duties an-
 “ nex’d to and resulting from each Branch)
 “ are, without doubt, the main Ingredi-
 “ ents of the Gospel-State; those, by which
 “ Christianity stands distinguished from all
 “ other Religions, and Christians are rais-
 “ ed to far higher Hopes, and far greater
 “ Degrees of Purity and Perfection. In
 “ which Views, it would seem strange, if
 “ a Christian Preacher were to dwell
 “ only upon such Duties as are common
 “ to Jews, Heathens and Christians;
 “ and were not more especially obliged
 “ to dwell-on and inculcate those Prin-
 “ ciples and Doctrins, which are the
 “ distinguishing Excellencies of the Chri-
 “ stian Religion, and by the Knowledge
 “ and Practice of which more especially,
 “ every Christian is intitled to the Bles-
 “ sings and Privileges of the Gospel Co-
 “ venant.”

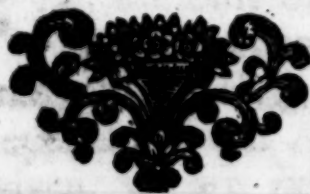
That a Neglect of this great Work of
 our Redemption, should be found among
 the careless and unthinking Part of Man-
 kind,

kind, who take up their Religion upon Trust, and will not be at the Pains to search for it in the Holy Scripture, where alone it may be found; is not to be wonder'd at. But how it should be the Case of any one who reads the New Testament, and makes that the Rule of his Faith, and forms his Judgment of true Christianity upon what he finds deliver'd there by Christ and his Apostles, is to me unaccountable, and has often led me to suspect, that whatever they may pretend, it is this that lies at the Bottom; They think themselves at Liberty, either wholly to reject any Revelation whatsoever, the Fitness of which they do not apprehend; or at least to make the Scripture Revelation bend to their Apprehension, tho' by the most forc'd and unnatural Interpretations. For certainly, Words cannot express any Thing more fully and clearly, than the whole Work of our Redemption by Christ as set forth in the New Testament, viz. 1. His Satisfaction; express'd by dying for us, by bearing our Sins, and by taking away our Sins, by being a Propitiation for our Sins, and by purchasing, redeeming, or ransoming us. 2. Forgiveness of Sins thro' his Blood. 3. Justification by Faith in him. 4. Reconciliation to God thro' him.

him. 5. Sanctification by the Holy Spirit. 6. Mediation and Intercession with God. And, 7. Eternal Life thro' him. Words, I say, cannot give greater Strength to any Doctrin, than the Scripture gives to those; as appears by the Testimonies which will be here represented in one View, and in the Words of Scripture, from the Sixth Head of the Second Pastoral Letter.

But notwithstanding the Strength and Clearness of those Evidences, great Pains have been taken (and I wish I could not add, continue to be taken) to lay aside these Doctrins, not only as no Part of the Christian Faith, but as superstitious Additions to Christianity. And because I continue to be firmly perswaded, that they are not only Parts, but essential Parts of Christianity, and that this is the Method, and the only Method, which the Wisdom and Goodness of God has contrived for our Salvation; and that therefore it highly concerns every Christian to ground the Hope of his Salvation upon this Bottom, and to form his Prayers and Addresses to God by this Rule (the same Rule, by which the publick Service of our Church is form'd from Beginning to End :) For these Reasons, I am willing, at this Time, to revive upon the
Minds

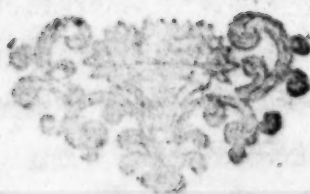
Minds of the People of my Diocese, the Evidences of those Doctrins which I then drew out of Scripture upon the several Heads. And the more effectually to engage their Attention to them, I have chosen to separate that Part of the Pastoral Letter from the rest, and to print it alone; that it may with greater Ease and Convenience be put into the Hands of particular Persons by Ministers and others, as they see Occasion; whether by way of Prevention, or by way of Remedy. Hoping, that by the Blessing of God, the attending to those Evidences, and calmly considering the Force of them, may be a Means to confirm them in the true Faith of Christ, and to preserve them from Error and Infection, in these dangerous Days, in a Matter which so nearly concerns their Eternal Salvation.



B

THE

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Words of SCRIPTURE, under the Sixth
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THE Account which the New
Testament gives, of the Re-
demption wrought for us by
Christ, is briefly this; 'That
his Death was a *Satisfaction*
made to the Divine Justice
for the Sins of Mankind;
' That through Faith in
him, we are assured of the *Forgiveness* of our
Sins upon our Repentance and Amendment;
' That being forgiven, we are *justify'd* in the
Sight of God; ' That being justify'd in his
Sight, we are reconcil'd to him; ' That he
who reconciles us to God, *sanctifies* our Hearts
by the Holy Spirit, to enable us to perform
the Will of God, and thereby to *continue* in his
Favour;

Favour ; ‘ That for the same End, he *Mediates* and *Intercedes* for us with God, while we continue in this present Life ; and, ‘ That thro’ him we have the *Promise of Life Eternal*.”

This is a Scene full of Comfort to all those who comply with the Terms of the Gospel ; and, that good Christians may be assured that this is the true Account, and that by Consequence the Hope and Comfort they build upon the Redemption wrought for them by Christ, and their Trust in him, are well founded ; I will give them in one View, and in the Words of Scripture, what is plainly deliver’d there upon each of the forementioned Heads.

i. Christ, by his Death, made **SATISFACTION** to the **DIVINE JUSTICE** for the Sins of Mankind. This the Scripture sets forth by the Expressions, ‘ Of dying for us, ‘ Of bearing our Sins, ‘ Of taking away our Sins, ‘ Of being a *Propitiation* for our Sins, ‘ Of *Purchasing* and *Redeeming* or *Ransoming* us with the Price of his Blood.

1 John iii. 16. — By dying **FOR** us.] — He laid down his Life for us — He died for our Sins — He gave himself for us — He was deliver’d for our
1 Cor. xv. 3. Offences — He tasted Death for every Man,
1 John iii. 16. Agreeably to the Prophecy concerning him,
Rom. iv. 25. He was wounded for our Transgressions, he was
Heb. ii. 9. bruised for our Iniquities.
Isa. liii. 5. — By **BEARING** our Sins] — † He was
† Heb. ix. 26. once offer’d to bear the Sins of many — He bare
1 Pet. ii. 24. our Sins in his own Body on the Tree — Agree-
ably to the Prophecies concerning him, He
Isa. liii. 4. hath born our Grievs and carried our Sorrows —
Isa. liii. 6. The Lord hath laid on him the Iniquity of us all.
— By

— By **TAKING AWAY** our Sins.]—He^{1 Joh. iii. 5.}
was manifested to take away our Sins—He^{Heb. ix.}
put away Sin by the Sacrifice of himself—He^{26.}
bath wash'd us from our Sins in his own Blood—^{Rev. i. 5.}
The Blood of Jesus Christ cleanseth us from all^{1 John i.}
Sin.^{7.}

— By being a **PROPITIATION** for our
 Sins.]—Him God bath set forth to be a Pro-^{Rom. iii.}
 pitiation thro' Faith in his Blood—God sent^{25.}
 his Son to be the Propitiation for our Sins—^{1 John iv.}
 He is the Propitiation for our Sins, and not^{10.}
 for our's only, but also for the Sins of the whole^{1 John ii.}
 World.^{2.}

— By **PURCHASING**, and **REDEEM-**
ING or **RANSOMING** us, with the Price
 of his Blood.]—He purchased the Church of^{Acts xx.}
 God with his own Blood—He came to give^{28.}
 his life a Ransom for many—He gave him-^{Matt. xx.}
 self a Ransom for all—We are bought with^{28.}
 a price—In him we have Redemption, thro'^{1 Tim. ii.}
 his blood—He bath redeemed us to God by^{6.}
 his blood—We are redeemed with the precious^{1 Cor. vi.}
 blood of Christ.^{20.}
^{Rev. v. 9.}
^{1 Pet. i.}

2. The divine Justice being Satisfied, we^{19.}
 are assured of the **FORGIVENESS OF**
OUR SINS thro' Christ, upon a sincere Re-
 pentance. His Fore-runner, John the Bap-
 tist, preach'd the baptism of Repentance for^{Luke iii. 3.}
 the Remission of Sins.—Christ tells us, His
 Blood was shed for many for the Remission
 of Sins.—After the Resurrection, the A-
 postles are directed by Him, to preach Re-^{Luk. xxiv.}
 pentance and Remission of Sins in his Name,^{47.}
 among all Nations.—Accordingly, their
 Preaching was this: Him God bath exalted^{Acts v. 31.}
 with

with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and
 Acts ii. 38. forgiveness of Sins — Repent and be baptized every one of you in the Name of Jesus Christ,
 Acts xiii. 38. for the remission of Sins — Thro' this Man is preach'd unto you the forgiveness of Sins —
 Acts x. 43. To him give all the Prophets witness, that thro' his name whosoever believeth in him shall
 2 Cor. 5. 19. receive remission of Sins — God was in Christ reconciling the World unto himself, not imputing
 Ephes. i. 7. their trespasses unto them — In him we have Redemption thro' his blood, even the forgiveness
 Ephes. iv. 32. of Sins — And we are commanded to forgive one another, even as God, for Christ's Sake, hath forgiven us.

3. Our Sins being forgiven, we are **JUSTIFIED** by Christ in the Sight of God.
 Acts xiii. 39. By him all that believe, are justified — We are justified in the name of the Lord Jesus. —
 1 Cor. vi. 11. We are justified freely by his Grace, thro' the
 Rom. iii. 24. Redemption that is in Jesus Christ. — Being justified by his blood, we shall be saved from
 Rom. v. 9. wrath thro' him. — God hath made him to be
 2 Cor. v. 21. Sin for us, who knew no Sin; that we might be made the Righteousness of God in him —
 Rom. iii. 22. Even the Righteousness of God, which is by Faith of Jesus Christ unto all and upon all them that believe.

4. Being justified by Christ, we are **RECONCILED** to God. Being justified by
 Rom. v. 2. Faith, we have Peace with God, thro' our
 Rom. v. 10. Lord Jesus Christ. — We are reconcil'd to God by the Death of his Son — Us, who were
 Col. i. 21. Enemies, hath Christ reconcil'd in the body
 Col. i. 20. of his flesh, thro' Death. — He hath made peace

peace thro' the Blood of his Cross, by him to reconcile all things unto himself. — God hath reconciled us to himself by Jesus Christ; — ^{2 Cor. v. 18.} Who suffer'd for Sin, that he might bring us ^{1 Pet. iii. 18.} unto God. — And, we are accepted in the ^{Ephes. i. 6.} Beloved.

5. Having reconciled us to God, he **SANCTIFIES** our Hearts by the Holy Spirit, to enable us to perform our Duty, and thereby to continue in God's Favour. — *We* ^{2 Thes. ii. 13.} *are chosen to Salvation, thro' Sanctification of the Spirit* — and *thro' Sanctification of the Spirit, unto Obedience.* — *We are sanctified* ^{1 Pet. i. 2. Heb. x. 10. 1 Thes. iv. 7, 8.} *thro' the offering of the body of Jesus Christ.* — *God hath not call'd us to uncleanness, but unto holiness,* — *who hath also given unto us his* ^{Rom. viii. 9.} *Holy Spirit.* — *The Spirit of God dwelleth* ^{1 Cor. vi. 19.} *in us,* — and *our Body is the Temple of the Holy Ghost,* — and *we are an habitation of* ^{Ephes. ii. 22.} *God thro' the Spirit.* — *We are renew'd by the Holy Ghost* — and *quicken'd by the Spirit* — ^{Acts ii. 38. Joh. vi. 63.} *and strengthen'd with might by the Spirit in the inner man.* — And it is *thro' the Spirit* ^{Ephes. iii. 16.} *that we mortify the deeds of the body* — by ^{Rom. viii. 13.} *which deeds, we grieve and quench the* ^{Eph. iv. 30.} *Spirit.*

6. He who assists us by his Spirit upon ^{1 Thes. v. 19.} Earth, to enable us to do the Will of God, and thereby to continue in his Favour, is our constant **MEDIATOR, INTERCESSOR,** and **ADVOCATE** with God in Heaven, to present our Prayers for the Supply of our Wants, and to obtain a compassionate Regard to our Failings and Infirmities. *He is the* ^{Heb. xii. 24.} *Mediator of the New Covenant.* — *There is*
one

1 Tim. ii. *one Mediator between God and Man, even the*
 5- *Man Christ Jesus. — He makes Intercession for*
 Rom. viii. *us at the right hand of God. — He appears*
 34. *in the presence of God for us. — No Man*
 Heb. ix. *cometh unto the Father but by him. — He*
 24. *is able to save them to the uttermost who*
 John xiv. *come unto God by him, seeing he ever liveth*
 6. *to make Intercession for them. — If any man*
 Heb. vii. *Sin, we have an Advocate with the Father,*
 25. *Jesus Christ the Righteous. — He is touch'd*
 1. *with the feeling of our Infirmities, and there-*
 Heb. iv. *fore let us come boldly to the Throne of*
 15, 16. *Grace, that we may find grace and mercy to*
 Heb. x. 22. *help in time of need — and let us draw near*
 8. *with a true heart, and full assurance of Faith.*
 Ephes. iii. *— In him we have boldness, and access with*
 12. *confidence.*

7. As it is he, who enables us to do the
 Will of God, and to preserve his Favour in
 this Life, so it is through him that we are
 made Partakers of **LIFE ETERNAL**:
 1 John iv. *The Father sent the Son to be the Saviour of*
 14. *the World — to seek and to save that which*
 Luke xix. *was lost — that we might live through him —*
 10. *that the World thro' him might be saved, —*
 1 John iv. *that believing, we might have life thro' his*
 9. *name, — that whosoever believeth in him,*
 Joh. iii. 17. *should not perish, but have everlasting Life. —*
 Joh. xx. 31 *Through him we are saved from wrath. —*
 Joh. iii. 15 *He hath delivered us from the Wrath to*
 1 Thes. i. 10 *come. — Eternal Life is the gift of God, thro'*
 Rom. v. 9. *Jesus Christ our Lord. — God hath given us*
 Rom. vi. *Eternal Life, and this Life is in his Son, —*
 23. *who is the Captain of our Salvation — the*
 1 Joh. v. *Author of Eternal Salvation to all them that*
 11. *obey*
 Heb. ii. 10. *obey*
 Heb. v. 9. *obey*

obey him : — Neither is there Salvation in any *Acts iv. 12.*
 other ; for there is none other name under Hea-
 ven given among men ; whereby we must be
 saved.

What has been said under this Sixth ge-
 neral Head, is a short View of the Christian
 Institution, both in the Ends it proposes,
 and the Means for attaining those Ends ; and
 it appears in this View, that the Method
 which the Gospel lays down for our Salvati-
 on, is throughout a consistent and uniform
 Scheme, worthy of God, and contriv'd with
 the greatest Wisdom and Goodness for the
 Comfort and Happiness of Man. It appears
 also, how unable human Reason was to direct
 us either to the *Ends*, or the *Means*, and
 that however the due Use and Application of
 our Reason may answer the Purposes of this
 Life, it is by no means sufficient to guide us
 in our way to the next.

But if, after God has made so full and
 clear a Revelation in what Way and upon
 what Terms he will save us, Men will resolve
 to be their own Guides, and refuse to be sa-
 ved in the Way that he has appointed ; this
 is at their own Peril. If some will believe,
 that trusting in Christ is their *whole* Duty,
 and so excuse themselves from the Observa-
 tion of the moral Law ; and others will af-
 firm that the Observation of the moral Law
 is sufficient, and so will forgo the Benefit of
 Christ's Redemption ; if some will contend
 that Christ has done all, and others that he
 has done nothing : to both these it is suffici-

ent to say, that they are very vain and presumptuous in setting up the Opinion and Imagination of weak and fallible Men, against the infallible Testimony of Persons sent and inspired by God. The Gospel-Account is as full and express as Words can make it; on one hand, That Faith in Christ is the Foundation of a Christian's *Title* to Heaven, and on the other hand, That Repentance and good Works are necessary Conditions of *obtaining* it.

Dr. Wil-
kins,
Barrow,
Tillotson,
Scot.

It may not be improper, before I shut up this Head, to observe that several of our most eminent Divines after the Restoration, set themselves both by Preaching and Writing to enlarge upon the Importance of Moral Duties, and to recommend them with great Earnestness to the Regard of the People; to such a Degree, as to stand charg'd by others with too great a Disregard of the Doctrins and Duties peculiar to Christianity. Whereas, the Case in reality was this: During the Times of Confusion, many of the Preachers had not only forbore to inculcate the Duties of Morality, but had labour'd to depreciate them; to persuade the People that Faith was All, and Works Nothing. And therefore the Clergy after the Restoration, in order to take off those unhappy Impressions, found themselves oblig'd to inculcate with more than ordinary Diligence, the Necessity of moral Duties in the Christian Life, and to labour to restore them to their proper Share in the Christian Scheme. But those of them, who with the honest View I have mention'd,

mention'd, labour'd the most zealously in that ^a Till. vol. III. 303,
 Way, were at the same Time as zealous to ^{320, 321,}
 explain to the People the great Work of our ^{589. Bar.}
 Redemption by *Jesus Christ*, as the Means ^{Vol. I. 464.}
 of Salvation which God has appointed : ^{V. II. 222.}
 ' ^a The Corruption and Misery into which ^{Vol. III.}
 Mankind was sunk by the Fall of our first ^{228.}
 Parents ; ' ^b The Necessity of a Mediator, to ^b Till. vol. II. 129.
 recover them, and restore them to the Fa- ^{Scot, vol. I.}
 vour of God ; ' ^c The Incarnation of the Son ^{201. Vol.}
 of God for that End ; ' ^d the Goodness of ^{III. 6.}
 God in appointing his own Son to be the ^c Till. Vol. I. 437,
 Mediator between Him and Us ; ' ^e The Com- ^{460. V. II.}
 fort of having a Mediator of our own Na- ^{261. Bar.}
 ture ; ' ^f The Expiation made for Sin by the ^{V. II. 235.}
 Suffering of Christ ; ' ^g The Wisdom of God ^d Till. v. I. 445. Scot,
 in making Christ a Sacrifice for Sin ; ' ^h The ^{v. III. 24,}
 inestimable Value of his Sufferings, for the Re- ^{42.}
 demption of all Mankind ; ' ⁱ Our Justifica- ^e Till. vol. I. p. 471.
 tion by Faith in him, ^k and Sanctification by ^f Till. v. I. 477. v. II.
 the Holy Spirit, and ^l his Intercession for us ^{361. Scot,}
 at God's right hand. In general ; what can ^{v. III. 187.}
 be more express, than the Doctrin laid down ^g Till. v. I. 473. v. II.
 by ^m Archbishop *Tillotson*, concerning our Re- ^{637. Bar.}
 demption by Christ, ' That Men are to place ^{v. I. 464.}
 ' all their Hope and Confidence of Salvation ^{v. II. 339.}
 ' in Jesus Christ the Son of God ; that is, to ^{Scot, Vol.}
 ' believe that thro' the alone Merit of his ^{III. 167.}
 ' Death and Sufferings, God is reconcil'd to ^h Bar. v. II. 313. v. III.
 ' us ; and that, only upon the Account of the ^{454.}
 ' Satisfaction which he hath made to divine ⁱ Till. v. III. 480. Bar.
 ' Justice, we are restor'd to the Favour of ^{vol. II. 71.}
 ' God, and our Sins are pardon'd to us, and ^k Till. vol. III. 300,
 ' we have a Title to Eternal Life. Not but ^{320, 488,}
 ' that there are *Conditions* on our Part to ^{489. Scot,}
 ' make ^{v. III. 83,}
 C 2 ^{151, 164.}

‘ make us capable of these Benefits, Faith
 ‘ and Repentance, and sincere Obedience and
 ‘ Holiness of Life, without which we shall
 ‘ never be made Partakers of them ; but that
 ‘ the Satisfaction of Christ is the only *meri-*
 ‘ *torious* Cause of those Blessings.

And together with the several Heads of
 our Redemption by Christ, thus explain’d and
 enlarg’d upon by those who had most distin-
 guish’d themselves in pressing the Duties of
 Morality ; the People were further instructed
 by the same Persons, That Baptism is an Ini-
 tiation into a new Covenant with God ; and
 the Lord’s Supper, a Renewal of that Cove-
 nant. And they were admonish’d by them,
 of the great Duties of assembling in the
 publick Worship of God, and of frequently re-
 ceiving the Holy Sacrament, and hearing
 and reading the Holy Scriptures, as their only
 sure and complete Rule both of Faith and
 Practice. Concerning all which, one of
 those Writers, after having describ’d in a
 lively Manner the Excellencies of *Moral Du-*
 ties, goes on thus : ‘ The *Positive* Parts of
 ‘ Religion are our Duty as well as these, and
 ‘ God by his Sovereign Authority exacts
 ‘ them at our Hands ; and unless, when Je-
 ‘ sus Christ hath been sufficiently propos’d to
 ‘ us, we do sincerely *believe* in him — unless
 ‘ we strike Covenant with him by *Baptism*,
 ‘ and frequently renew that Covenant in the
 ‘ *Lord’s Supper* — unless we diligently attend
 ‘ on the *publick Assemblies* of his Worship —
 ‘ there is no Pretence of *Morality* will bear
 ‘ us out, when we appear before his dread
 ‘ Tri-

Scot, Vol.

II. 296.

Vol. III.
283.

Till.v.I.

§19, 537.

Scot, v.II.

115.

Till.v.I.

248. Scot,

v. II. 294.

Till.v.I.

308. v. II.

243.

Scot, v.

II. 68.

‘ Tribunal.’ To which I must add, that another of those Divines, who wrote an excellent Treatise of *Natural Religion*, (*i. e.* of Principles and Duties *merely moral*, and such as are discoverable by the Strength of Reason exerted and improved to the highest Degree that our natural Faculties are capable of) concludes with the fullest Declaration of the *Insufficiency* of them to instruct us in our Duty, or to enable us to perform it, or to conduct us to Happiness, without those clear Lights and Supernatural Assistances which the Gospel-Dispensation conveys to us. His Words are these: “ Notwithstanding all
 “ that can be said of *Natural Religion*, it ^{Dr. Wilkins, l. 2. c. 9.}
 “ cannot be denied, but that in this dark
 “ and degenerate State into which Man-
 “ kind is sunk, there is great Want of a
 “ clearer Light to discover our Duty to us
 “ with greater Certainty, and to put it be-
 “ yond all Doubt and Dispute what is the
 “ good and acceptable Will of God; and
 “ of a more powerful Engagement to the
 “ Practice of our Duty, by the Promise of
 “ a Supernatural Assistance, and by the As-
 “ surance of a great and eternal Reward. And
 “ all these Defects are fully supplied by that
 “ clear and perfect Revelation, which God
 “ hath made to the World by our blessed
 “ Saviour.” And elsewhere he says, ‘ It is ^{Wilk. Sermon. P. 51.}
 ‘ not the mere Performance of such *moral*
 ‘ Duties as are of Natural Obligation, un-
 ‘ less they be done in Obedience to Christ as
 ‘ our *Lord* and *Law-giver*, and in reliance
 ‘ upon him for his Pardon and Acceptance
 ‘ as

' as our *Priest* and *Saviour*, that can make
 ' us acceptable to *Christ*, or entitle us to the
 ' *Name of Christians*.' And speaking of the
 ' *Salvation of those Heathens* who liv'd ac-
 Nat. Rel. cording to the *Light of Nature*, (' That
 P. 397. ' when *God* hath not thought fit to tell us,
 ' how *He* will be pleased to deal with such
 ' *Persons*, it is not fit for us to tell *Him*
 ' how *He* ought to deal with them ;') he
 So also, adds ; ' Only, of this we are sufficiently as-
 Bar.v. III. ' sured, that in all *Ages* and *Places* of the
 P. 449, ' *World*, all that are saved, are saved by the
 464. ' *Mercy of God*, and by the *Merits* of *Jesus*
 ' *Christ*, who is the *Lamb* slain from the
 ' *foundation of the world* ; the *Scripture* ha-
 ' ving expressly told us, *That there is no Sal-*
 ' *vation in any other ; for there is none other*
 ' *name under heaven given among men, where-*
 ' *by we must be saved.*'

I have already observ'd, that the *Duties*
 of *Morality* were carried by our *Saviour* to
 much higher *Degrees of Purity and Perfection*
 than had been practis'd before, either by *Jew*
 or *Gentile* ; agreeably to the *pure* and *spiri-*
tual Nature of that *Happiness* which he re-
 veal'd to *Mankind*, and the *Necessity* of fit-
 ting the *Soul* for the full *Enjoyment* of it in
 the next *Life*, by *habituating* ourselves to
 it, during our *Abode* in this. And for the
 same *End*, we find throughout the *New*
Testament the *Practice of Moral Duties* en-
 forc'd, and the *Breach* of them discouraged,
 not so much from *Considerations* relating
 to this *World*, or any *temporal Benefit* ac-
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cruing from thence to ourselves or others, as ' From the *Sanctions* of Duty, which the Civil Relations among *Men* have received from *God*, ' From the Manner of *God's* Dealing with Men, ' From the Example of *Christ* our Lord and Master, ' From the Regard we owe to our *Holy* Profession, ' From the Relation we bear to *Heaven* while we live here upon Earth, ' From the different Spiritual Sources of Moral and Immoral Actions, and, ' From the Influence which our Regard or Disregard to the Duties of Morality, will have upon our *future* State.—This I say appears,

— From the *Sanctions* of Duty, which the Civil Relations among Men have receiv'd from *GOD*. Magistrates must be obey'd, not only for *wrath*, but for *conscience-sake*, Rom: i. because they are the *Ordinance* of God ; 2, 5. and they must also conduct themselves towards the People, as the *Ministers* of God Rom. i. 4. to them for good. Husband and Wife must Matt. xix. inviolably adhere to each other, because they 4, 6. are join'd together and made one by God, who at the beginning made them male and Mat. xix. female, and by whom *whoremongers* and adulterers will be judg'd. Servants are com- Heb. xiii. manded to be obedient to their Masters in 4. Ephes. vi. singleness of heart, fearing God ; with good 6, 7. will doing service as to the Lord, and not Col. iii. 22. unto men ; and Masters, to be just and merciful to their Servants, as knowing that they Ephes. vi. 9. also have a Master in Heaven. And, in general, *Whatsoever* we do, the Gospel enjoins Col. iii. 23. us to do it heartily, as to the Lord, and not

1 Cor. x. *not unto men ; and that whether we eat or*
 31. *drink, or whatever we do, we do all to the*
glory of God.

— From the Manner of GOD's Dealings
 with Men. We must be kind to Enemies
 Mat.v.44. *as well as Friends, because God maketh his*
Sun to rise on the evil and on the good, and
sendeth rain on the just and on the unjust.
 Ephes. iv. *We must forgive one another, because God*
 32. *for Christ's sake hath forgiven us. And*
upon God's having manifested his Love to
 1 John iv. *us in sending his only begotten Son into the*
 9. *World, that we might live thro' him, is*
grounded the Inference which St. John makes,
 1 John iv. *Beloved, if God so loved us, we ought also*
 11. *to love one another ; and the loving one ano-*
ther, is the most constant and forcible Motive
of good Offices to one another.

— From the Example of CHRIST our
 Lord and Master. *Learn of me,* says he,
 Mat. xi. *for I am meek and lowly, and ye shall find*
 29. *rest to your Souls :* And says the Apostle,
 Ephes. v. *Walk in Love, as Christ also loved us, and*
 2. *gave himself for us. — Let every one of us*
 Rom. xv. *2, 3, please his neighbour for his good to edification ;*
 Phil. ii. 3, *for even Christ pleas'd not himself. — Let*
 4, 5. *nothing be done thro' strife or vain glory, but*
in lowliness of Mind let each esteem other
better than themselves : Look not every man
on his own things, but every Man also on the
things of others : Let this mind be in you,
 1 Pet. i. 15. *which was also in Christ Jesus. — As he that*
hath call'd you, is Holy, so be ye Holy in all
Manner of Conversation.

— From

—From the Regard we owe to our **HOLY PROFESSION**. Immoralities of all Kinds are forbidden to Christians, because they ought to walk *worthy of the Vocation* Ephes. iv. *wherewith they are call'd; with all lowliness* ^{1, 2, 3.} *and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of Peace.* — They must walk worthy of God, *who bath* ¹ *call'd them to his Kingdom and Glory.* — They ^{12.} *must walk as Children of Light.* — Their ^{Ephes. v. 8.} *Conversation must be as becomes the Gospel* ^{Phil. i. 27.} *of Christ.* — They must adorn the *Doctrine* ^{Tit. ii. 10.} *of God our Saviour in all things; and take Care that the Name of God and his Doctrine be not blasphemed, or evil spoken of,* ¹ *among the Gentiles, through them.* — We ^{1.} *are to walk honestly (or decently) as in the* ^{Tit. ii. 5.} *Day (the Day-light of the Gospel) not in* ^{Rom. xiii. 13, 14.} *rioting and drunkenness, not in chambering and wantonness, not in strife and envying; and we must put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.*

—From the Relation we bear to **HEAVEN** while we live here upon Earth. — Our ^{Phil. iii. 20.} *Conversation (or Citizenship) is in Heaven,* ¹ *and because we are only strangers and pilgrims upon earth, we must abstain from* ¹ *fleshly lusts (the inordinate Enjoyments of this World) which war against the Soul;* ¹ *and we are also put in mind that we are only sojourners here, and have no continuing* ^{Heb. xi. 16.} *City, but seek one to come, that we may not let up our rest in this World, nor be too sol-*

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licitous

licitous about the Things of it, but may have our heavenly Country always in our Eye, and make it our greatest Concern to arrive safely there.

—From the different Spiritual SOURCES of Moral and Immoral Actions. *Love, Peace, Gentleness, Goodness, Meekness, Temperance,* are recommended to our Practice, as fruits of the Spirit, and as the *Wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits.* But *Adultery, Fornication, Uncleanness, Lasciviousness, Hatred, Variance, Emulation, Wrath, Strife, Envy, Murders, Drunkenness, Revellings, and such like,* are represented by the Gospel, as works of the Flesh, and the fruits of that Wisdom which descendeth not from above, but is earthly, sensual, devilish; as proceeding from the Corruptions of Nature without the Guidance of God's Holy Spirit, and from the Suggestions of the Devil, of whom the Gospel every where warns us as an implacable Enemy to Mankind, *who walketh about seeking whom he may devour, and whose wiles and snares we must not hope to escape, but by Watchfulness and Prayer.*

—From the Influence which our Regard or Disregard to the Duties of Morality will have upon our FUTURE STATE. St. Paul concludes a large Catalogue of Sins, Fornication, Uncleanness, Wrath, Envy, &c. with this just but terrible Sentence, *Of which, I tell you before, as I have also told you in time past, that they which do such things*

things shall not inherit the Kingdom of God. On the contrary, the Gospel recommends the Practice of Humility, by ensuring to it the Kingdom of Heaven; Meekness, because it is in the sight of God of great Price; Mercifulness, as the Means of obtaining Mercy; Temperance, as necessary to the Running our Christian Course with Success; Purity of Heart, as a necessary Preparation to the seeing God; Charity, as it is the laying up in store for our selves a good Foundation against the time to come, that we may attain Eternal Life; Patience, and Perseverance in well doing, because our light Affliction which is but for a moment worketh for us a far more exceeding weight of Glory; While we look not at the things which are seen, but at the things which are not seen, because the things which are seen, are Temporal, but the things which are not seen, are Eternal.

This is the true Gospel-Morality; which makes all the Relations among Men, and the Duties belonging to them, to center in God, and connects the Offices of this Life with the Happiness of the next; and it is no other in effect, than that which St. Paul more briefly lays down in the following Words: *The Grace of God that bringeth Salvation hath appear'd to all Men, Teaching us, that denying Ungodliness, and worldly lusts, we should live Soberly, Righteously and Godly in this present World; looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all Ini-*

quity, and purify unto himself a peculiar People, zealous of good Works.

I am aware, that in the View of Christianity I have given under this Sixth general Head, many things are laid down, which some late Writers, who yet disown the Name of Infidels, have with much Confidence pronounc'd to be *Superstition*. And that the same Charge might not be repeated, I judg'd it necessary to shew thus particularly from the plain and express Words of Scripture, that this is no other Superstition than what was taught by Christ and his Apostles. It is indeed to be greatly lamented, that in a Christian Country there should be any Need to prove, that the Work of our Redemption by the Death of Christ, with the Benefits thereby obtain'd for us, is a fundamental Doctrine of the Christian Faith. But when we see so much Pains taken to represent these things as Corruptions in Religion, We who have the Care of Souls, can think no Pains too much to explain and inculcate those great and necessary Truths, by shewing from the whole Tenor of the New Testament, that they are the Means which God himself hath appointed for the Salvation of Mankind.

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